The Orthodox Herald

Read in more than 6000 households *"Celebrating our 49th year" 1952-2000*

Volume 48, No. 12 ISSUE 575 **APRIL 2000**

CALENDAR FOR APRIL

1. **Soul Saturday.** (Hebrews 10:32-38) Five Saturdays are designated as Soul Saturdays. We give a list of the deceased to the priest and he prays aloud by name for those listed. Saturdays have been chosen because they remind us of two significant Saturdays – Lazarus Saturday when Jesus called Lazarus from the tomb and Holy Saturday when our Lord Himself was in the tomb before His Resurrection. We believe that those who have gone on before us are consoled by our prayers and pray for us in return. We know that God wants us to pray one for another.

2. **Cross Sunday.** (Mark 8:24-9:1) According to the hymns sung, the Cross is a sign of joy in Christ's triumph. The Cross is decorated with flowers and greens and is left in the nave of the church for veneration. Likewise, we should decorate a cross at home and venerate it to strengthen the link between family and the church. We also add to our daily prayers the tropar for the Cross. "We bow down before Thy Cross, O Master, and we glorify Thy Holy Resurrection."

March 25/April 7. The Annunciation. (Luke 1:24-38) The Mother of God was told that she would give Birth to Jesus.

8. **Soul Saturday.** (Hebrews 6:9-12)

9. **St. John Climacus.** (Hebrews 6:13-20) St. John, who died in 603, wrote a book entitled the Ladder of Divine Ascent. this spiritual and ascetic book has been translated into many languages and is widely read both in the Western and Eastern Church. It tells us that we either ascend towards God or we fall back or fall away. Our spiritual life cannot be static. Ikons of this ascent are very vivid! They portray people going up and down or falling off a ladder. It is painted on a massive wall mural in the entrance to a cave in Pechersk Monastery in Kiev.

16. **St. Mary of Egypt.** (Mark 10:32-45) Mary was a great sinner. She repented and changed her lifestyle. Her life is given as an example that no sinner is held back from repentance. We are tempted to think of the saints as perfect people who never

(Continued on Page 69, Col. 1)

The Lenten Prayer of St. Ephraim

This prayer is to be said by all Orthodox Christians in their normal rule of prayer during Great Lent.

**O Lord, and Master of my life!
Take from me the spirit of sloth, despair, lust of power and idle talk.**

(Prostration)

But give rather the spirit of chastity, humility, patience and love to Thy servant.

(Prostration)

Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

(Prostration)

After reciting the prayer once with the three prostrations, Cross yourself 12 times while making a bow to the ground and quietly saying:
"O God cleanse me a sinner."
Then recite the whole prayer of St. Ephraim waiting till the very end to make one last prostration.

OLD YET NEW

St. Ephraim whom we commemorate on January 28/February 10, lived during the early 4th century in Mesopotamia and Edessa. He attended the famed theological school in Edessa and soon began composing hymns and poems based on doctrines of the church which would help the laity overcome the false doctrines which were common during this time. He was famous for his writings on the Bible and for the Lenten prayer said by every Orthodox during Great Lent. This prayer is printed on the front page of this paper. He was a theologian but he wrote like a poet!

More than 1600 years later Allen wrote the book Spiritual Theology. It is interesting to compare the two. The eight deadly sins discussed by Allen are those faced by Christ in the wilderness. Like in Ephraim's Prayer, they stress that what human beings wrestle with are not sins of deeds so much as thoughts which stir up passion and cause emotional turmoil.

Ephraim tells us to pray for a spirit of chastity. Allen tells us that lust separates the body from the person, and desires only

(Continued on Page 69 Col. 1)

LENTEN MEDITATIONS

All the powers of heaven rejoice when a sinner lays aside his wicked ways and returns to You. Though we have deadened ourselves because of the multitude of our sins, enliven us with Your all-holy, good and life-giving Spirit. May we find joy in knowing that You are always there to receive those who come to You with contrite hearts. We pray to You, O Lord, hear us and have mercy.

Though we deserve punishment by the way we live, we implore You: be merciful to us on the Day of Judgment. Make us worthy to stand at Your right where all the saints abide. O Master and Lord, accept our fervent plea and have mercy on us.

O Lord, You know our innermost thoughts and nothing is hidden from Your sight. Since you are compassionate, gracious, slow to anger, abounding in love and faithfulness, forgive us if we have offended others or caused them harm either in a willful or in delibrate way. If our actions have caused the weak in faith to drift away from you, unite them to Yourself. Do not cast them away from your presence because of our sins, but listen to our fervent petition from the depths of our hearts, and have mercy on us.

O Lord Jesus, grant us the inheritance of heaven, where neither rust nor moth can destroy. Give us the strength to run the coming course of the Great Fast with a humble and contrite heart, with peace and reconciliation toward our neighbors, families and friends, and a sincere willingness to change our lives for the salvation of our souls. We ask You to listen to our fervent petition from the depths of our hearts, and have mercy on us.

Raymond Mastroberte
Reader

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NEWS CHRONOLOGY

APRIL 2000

TWO CASSETTES are available from Orthodox Christian Recorded Books, 33 Mt. Vernon St., Gardiner, ME 04345, phone 207-582-8656, for $15. These voice cassettes have the experience of Death and Afterlife by two Orthodox Christians.

TWENTY-THREE UKRAINIAN AMERICAN ORGANIZATIONS have benefited from the funds CBS paid to settle a case in which the network depicted Ukrainians as anti-Semites during a "60 Minutes" segment about Ukraine titled "the Ugly Face of Freedom." The organizations included civic, religious, and cultural groups.

THE BURIAL PLACE of the Mother of God, located on the Mount of Olives, was heavily damaged by water which rose to the chandeliers over 30 feet. Five orthodox monks and nuns were pulled out by ropes and navy divers were called in to look for possible visitors caught in the rapidly rising waters. The Church of the Dormition, first built in the 1st century, was damaged and many valuable artifacts were lost.

THOSE INTERESTED IN KOSOVO can order a copy of the Kosovo Dossier for $12 from The Lord Byron Foundation, 2400 Wiskey Road PMB 175, Aiken, SC 29803. Phone 803-502-4600. The book contains essays which critique U.S. and NATO policies.

THE METROPOLITAN COUNCIL of the Orthodox Church in america approved an operating budget of $2,630,000 for 2000.

BISHOP RAPHAEL (HAWAWEENY) will be recognized as a saint during the annual pilgrimage to St. Tikhon's Monastery on 28-29 May.

THE VATICAN CHAPEL "Redemptoris Mater" was dedicated on November 14. Among the martyrs of the 20th century depicted processing toward Christ at the 2nd Coming is Pavel Florensky, an Orthodox theologian killed by the Soviets. In a mosaic, designed and executed by Russian Orthodox artist Alexandr Kornooukov, depicting "The Heavenly Jerusalem," St. Seraphim of Sarov is depicted. The mosaic is located behind the altar and is done in muted colors in contrast to the primary colors of the ceiling and other walls.

ST. SERGIUS CATHEDRAL, located in Parma, Ohio, is looking for a choir director versed in both Slavonic and English. Call Sergei Kaminsky at 440/886-0918 or email: mattsky33@hotmail.com.

UKRAINIAN PRESIDENT Leonid Kuchma has called for the independence of the Ukrainian Orthodox Church, which is now divided into three groups. Patriarch Alexei noted that "one cannot tear the spiritual ties between our churches, which have a millennium-long history." He added: "I remind the president of Ukraine that we had granted the Orthodox Church of Ukraine independence in financial and administrative issues. Only the spiritual ties remain, which various forces are trying to tear apart."

THE SERBIAN ORTHODOX CHURCH in the USA has opened an office of External Affairs at 2311 "M" Street, Suite 402, Washington, DC 20037. For more info call 202/463-8645.

THE FIRST NORTH AMERICAN ORTHODOX Peace Fellowship Conference will be held in Wheaton, IL from July 27-30. The conference is open to any Orthodox Christian. St. Joseph Orthodox Church is sponsoring the conference. Contact John Oliver 330/453-3012 or email: joliver@malone.edu.

STUDYING CONVERTS TO ORTHODOXY, Phillip Lucas at Stetson University said that "people are attracted by the church's (Orthodox) traditional moral theology, its chanted music, its unchanging ritual and the feeling of being part of the earliest Christian tradition."

A SPECIAL MESSAGE was sent to President Clinton by Patriarch Alexi of Moscow expressing concern that officials from the U.S. State Department have taken an active part in the conflict over church property in the territory of the Palestine National Autonomy in Jericho. He said that American diplomacy has complicated the settlement of a property problem which in no way belongs in the sphere of the state interests of the USA.

A BOOK HAS BEEN REVIEWED by Fr. Dr. Edward Pehanich, PO Box 174, Centuck Station, Yonkers, NY 10710, which deals with what actually works to keep kids involved in the church. Sociologists Dean Hoge and Gregory Petrillo researched material for "Determinants of Church Participation and Attitudes among High School Youth."

FOUR SETS OF "TEACHING PICTURES" have been completed by OCEC. The sets are: Sacraments, Feast Day and Services, Great Lent & Pascha, and Divine Liturgy. There is a text and suggested activities on the reverse side of the pictures. This interactive program is good for church schools or for use in the home. Order from OCEC Bookstore, PO Box 1051, Syracuse, NY 13201-1051 or call 800-464-2744.

THE COURTYARD OF THE CASTLE OF UZHOROD, now located in Ukraine, was the scene on April 24, 1646 of 63 Orthodox priests orally proclaiming their desire to unite with rome. Three conditions were proposed and were approved by Rome 3 years later. These were often not upheld and some are still not in effect, such as married priest in America.

THE 38TH SLAVIC HERITAGE FESTIVAL will be held at the University of St. Thomas in Houston, Texas in April. This is a celebration of a rich culture honoring more than 300 million people of common ancestry but diverse history and culture.

UNSEEN TREASURES OF IMPERIAL RUSSIA AND THE NEW WORLD exhibit is continuing until April 16 at the New Jersey State Museum in Trenton, NJ. for info 1-800-766-6048. A catalog is available of the artifacts in the exhibition.

CZECH REPUBLIC, HUNGARY AND SLOVAKIA have experienced 200,000 tons of wheat and grain fodder to the Zakarpathia Oblast of Ukraine.

•Calendar for April

did anything wrong. This wrong concept keeps us from striving.

22. **Lazarus Saturday.** (John 11:1-45) Jesus raised His friend Lazarus from the dead. He has raised others during His Ministry but the bringing of Lazarus back to life was different. Jesus deliberately chose to raise Lazarus "in order to reveal the glory of God," so that the Apostles and all the people might believe. It was a direct challenge to the power of death. In confronting the death of His friend, Jesus confronted the abyss of death which the Fall has brought upon humanity.

23. **"Palm Sunday."** (John 12:1-18) Great Lent is over. Christ has a triumphal entry into Jerusalem. He fulfills the prophecy of Zechariah 9:9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold! your King is coming to you; He is just and having a salvation, Lowly and riding on a donkey, a Colt, the foal of a donkey." In the church, willows or palms are blessed and handed to you by the priest. By accepting this blessed branch at Matins you acknowledge that Christ is your King and that His law, the Law of the Holy Gospel, comes first. You stand in church during the Divine Liturgy with your blessed branch and a lighted candle in hand. When you get home, the branch is put in your ikon corner to remind you all year long to be faithful to Christ.

28. **Holy Friday.** There is no Divine Liturgy today. This is a day of total fast, quiet and abstinence. Spend as much time as possible in church sharing and contemplating the passion and Death of Our Lord.

30. **Holy Pascha/Easter.** The Resurrection of Christ! Christ is risen from the dead, trampling down death by death, and bestowing life upon those in the tomb.

•Old yet new

the body. Erotic love, however, is highly personal. Ephraim tells us to pray "Take away from me the lust of power." Allen tells us this vain glory. The desire to have our progress noticed. Fame is the "vain desire to fill the mind of others with yourself." Allen said that sadness is a surprising deadly thought. Sadness, which focuses on lack of achievement, can lead to anger at those we hold responsible. It can become a permanent disposition. Ephraim tells us not to despair. This depression should not be confused with the spiritual struggle known as the dark night of the soul.

Both agree that the key to spiritual life is accepting that the first law is "I am not in charge." This is the hardest lesson to learn and St. Ephraim tells us to start the prayer with "O Lord and Master of my life!"

A PRICELESS GIFT

Recently a friend shared some old photos she had in her possession. Taken in 1934, they were pictures of two groups – one a fourth grade class and the other of teachers at a local elementary school. There was nothing remarkable about them to a casual observer, but for me they were a precious glimpse into the past.

Oakwood School once stood in South Lorain between the smokestacks of the steel mill and the cupolas of the Russian Orthodox Church. My mother and her siblings attended this dark-brick building with other first generation and newly-arrived immigrant children. They were Russian, Polish, Ukrainian, Serbian, and Hungarian and they came from their own ethnic neighborhoods, like Hunkeytown. People who are now senior citizens recall many happy memories of their days in Oakwood School. It was a time when children were expected to listen and learn. They found joy in the simplest of things like going for class walks and recess in the adjacent Oakwood Park. And it was an accepted fact that each year on January 7 many students would be absent from school due to their observance of Orthodox Christmas.

I've often wondered what it must have been like to be a teacher during those years, especially a first grade teacher. My dad and uncle and other first-born children spoke no English when they started school. A teacher might find herself with a classroom of six-year-olds speaking a variety of foreign languages. How did she ever begin to teach them?

According to my aunt, the first grade teacher at Oakwood was a kind and patient young woman who carefully prepared the youngsters in the foundations of education and made those first school days an enjoyable experience.

I have also been impressed with the children of that time. They were like young pioneers who left the security of their homes and ethnic neighborhoods to not only learn a new language, but also begin the assimilation into the American culture. Often they indirectly became "teachers" themselves when they returned home and shared with their parents and younger siblings what they had learned in school.

For a long time I looked at the group photo of the children. It was not the Sunday best hand-me-down clothes that first caught my attention, but the delightful expressions they wore on their faces. It was the Depression and although most children would not receive a copy of the picture, it was still a special day. These children were happily unaware that they were poor.

In this multi-ethnic class were two boys from the Russian Orthodox church a block away. Besides their public school education, they also attended Russian School each Saturday. It was the duty of the priests at that time to not only teach Russian grammar, but also train the young men of the parish to be Readers. The hard work and dedication of these teachers and priests should be remembered today for not only did they guide and educate a generation of new Americans, they did so with limited materials and on small salaries.

Education is a priceless gift which cannot be taken away from us once we receive it. The early immigrants knew its value, instilled its importance in their children, and sacrificed much for their children to receive that education.

Margaret Pysarchyk

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Hypocrites

The person who says he stays away from church and religion because it is full of hypocrites is not influenced by them anywhere else. Business is full of them, but if he sees a chance of making money he does not stop for that.

Society is crowded with them, but yet he never thinks of becoming a monk or hermit.

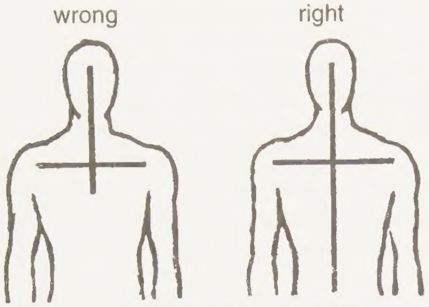
Married life is full of them, but that does not make him remain unmarried.

Hell is full of them, and yet he does not a thing to keep himself from going there.

He wants to have you think that he is trying to avoid the society of hypocrites, and yet he takes not a single step toward heaven, the only place hypocrites cannot go.

* * * * * *

Today is the second chance which God gives to right the wrongs, correct the mistakes and readjust the differences that marred our yesterdays. Today is another opportunity to cancel, to expiate, to raise, to adorn.



THE SIGN OF THE CROSS

Why do the Eastern and Western churches make the sign of the Cross differently? Both churches made it the same until about the 14th century.

In the middle of the 9th century, Pope Leo IV instructed his clergy: Sign the chalice and the host with a proper cross ... with two fingers outstretched and the thumb hidden within them, by which the trinity is symbolized. Take heed to make this sign rightly."

In the 13th century, Pope Innocent III directed most explicitly that the sign of the cross be made with three fingers from the forehead to the breast and from the right to the left shoulder, the way it is still made by the Orthodox.

The Western Church retained this form until about the 14th century when gradually the open hand was introduced and the sign began to be made from left to right, perhaps mistakingly following the lead of the priest who in blessing inverts his movement so it would be seen correctly by the congregation before him.

Orthodox place great emphasis on the sign of the cross as a profession of faith in the three basic doctrines of Christianity: the Holy Trinity, the dual nature of Christ, and the mystery of Redemption. This act of faith in the teachings of Christianity is also an act of consecration to God of all human activities, thoughts, affections, and actions.

Orthodox make the sign of the cross by joining the fingers (thumb, index and middle finger together and erect: the third and little finger are down on the palm). The hand is lifted first to the forehead, then to the heart, to the right then left shoulders. In the Scriptures right always represents good and left represents evil. In the Creed, the Son is said to sit at the right hand of the Father.

Orthodox are taught to make the sign of the cross often, especially at time of danger, sorrow, joy, stress or fear. In church and at prayer it is to be made at the mention of the Holy Trinity and in conjunction with the bow made to reverence holy things such as the altar or an ikon.

The sign of the cross is a symbol of faith, a standard to lead on toward final victory as St. John Damascus teaches: "For wherever the sign shall be, there also shall He be."

WHAT SHALL I DO?

Sometime ago I made a speech at a retreat on the subject of fasting in the Orthodox Church. A woman in the audience stood up and asked what should be done when she has guests at the dinner table. She disagreed with me that the family should not break their fast for the guest but a good vegetarian, fasting meal would take care of the problem.

Then, there was the family that the priest visited with Holy Water to bless the house. The family except for the daughter and her guest gathered at the icon for the service. The daughter should have explained to her guest the reason for the blessing and both should have joined the family or she should not have invited visitors for that evening.

Then, there is the mother of the house who was told by her son that he was bringing his girlfriend home during college break. Mother told the son she would be happy to have the girl as a guest but she would not allow them to sleep in the same room. She said it is her house and she sets the rules.

Then, there is the man who did not want to offend his friend whom he had invited home for dinner so he omitted standing around the table and saying a blessing (grace) before the meal.

Later he said: "I made a breach in a good custom, and gave Satan advantage to assault it. I was bashful before my guest, which does offend God, while I did fear man! Hereafter, whosoever comes within the door shall be required to come within the discipline of my house."

This is certainly the answer to all the above perplexities: "All shall be required to come within the discipline of your home."

* * * * * *

Dismiss all anxiety from your minds. Present your needs to God in prayer, in supplications and in petitions full of gratitude. Then God's own peace, which is beyond understanding, will stand guard over your hearts and minds through Christ Jesus.

from Philippians

Dabs of Thoughts

Christ's first word when he began to preach was "REPENT." (Matthew 4:17)

Officially there is no inter-communion in the Orthodox church. In reality in many places, communion is given to anyone who comes up to receive it.

The first Serbian Orthodox Church in America was dedicated to St. Sava and was built in Jackson, California.

In this day of "One Day" surgery, a person may spend many weeks or even months at home recuperating. These people need visits as time drags for them.

In the 2nd century, the title and person of bishop emerged as one charged with the spiritual welfare of his flock. He was the chief liturgical minister who presided at the Divine Liturgy, ordained, absolved from sin, controlled, financed and settled matters of dispute. With the increase of congregations, it became necessary to have more bishops or to delegate some of their functions to others. In some areas a bishop was appointed whenever a Christian community was established. However, in Alexandria, the ancient Greek capital of Egypt, the villages were entrusted to presbyters (priests) under the supervision of the Bishop of Alexandria. It was this practice that became widespread with the bishop retaining as his exclusive right the power to ordain.

In 2 Timothy 1:6, St. Paul writing to St. Timothy advised him "Do not lay hands on anyone hastily," meaning not to ordain a novice or new convert. (1 Timothy 3:6)

At one time the schools taught the 5 R's: reading, riting, rithmetic, respect and responsibility.

Faith is a person's response to the grace of God in their life. Our response is a submission of both our will and our intellect. While we may think and feel at times that we know what is best, we have neither the knowledge or understanding that God has, so we do what God wants us to do rather than what we want to do. So we pray and live as we pray in the Lord's prayer: "Thy will be done on earth as it is in heaven."



EDITORS' NOTES

Easter/Holy Pascha comes on the very last day of this month. Here in Northeast Pennsylvania the birds seem to appear out of nowhere. All of a sudden the quiet here in the woods is broken by the cheerful chirping of the birds. There is something to be said for the four seasons and the regenerative aspect of spring.

How ironic! When church services were conducted in Church Slavonic, almost every parish, no matter how small, had someone to sing the responses. When English was introduced around 1945, it was expected that there would be no shortage of men to read and sing the responses. However, this is not so. In some parishes for the weekly services, the priest must serve by himself contrary to Canon Law. In the Orthodox Church, the worship services are the most important segment of church life. Services must be conducted properly, prayerfully, and according to protocol. Instead, these last few years social responsibilities and convenience are too often stressed. Choirs, where there are such, are often unpracticed. There are few children's choirs which prepare for singing in a senior choir. It seems that the day has come when it will be necessary to hire singers who will restore the beauty of the services. Some parishes have already done this and have found local music departments of colleges a source of singers. Some parishes have turned to congregational singing. However, too often, too few sing and staying on tune is a problem. There are also too few cantors who can keep the pace of services and who know the services. What is your experience?

How do you feel about Lent? Unfortunately, far too many see Lent as a time of gloomy concentration on their sinfulness. One person said: "Who wants to spend forty days telling god and myself on how bad I am?

Lent is really a splendid occasion for growth. The whole purpose for a disciplined keeping of the Lenten Season is to prepare us for the Resurrection of Christ! All the activities should have the same purpose — to be used in such a manner that the Risen Christ will be known and served in more effective ways and Pascha/Easter will be a personal witness to the New and Eternal Life that is in Christ.

May you take advantage of the offerings for worship and study and prayer in such a way that this Pascha/Easter will find you a more faithful, disciplined, servant of God to mankind.

Xpucmor Bockpece!

The Stroyens

PRESS FUND

Over the past few years we have been telling you about the sharp rise in postal rates, this time we will tell you about the great rise in the printing costs. The company has tried to keep our rate steady but they must deal with their rising costs. So up went the cost: $300 per issue. Thank you/Spasebo for your help. It helps us cope.

Anne Dorozynski, Elizabeth Caccia, Anonymous, Pauline Petronek, Doris Koveal, Mildred Skubanicz, Pat DiGacobbe, Xenia Bancer, Dr. Sophronia Tomares, Ukrainian Women's Association, Mary Kochmaruk, Ethel Chmiel, Nicholas & Barbara Sagan, Wilma Kopchik, **Fr. Paul Waters,** Helen Greco, Laura Jones, Ruth Morris, Olga Lastowsky, Irene Allen, JR Eurich, Helen Karas, Margaret German, **George Naryshkin, MD,** Ethel Watlock, Mr. & Mrs. Bill Priatko, Constantia Morgan.

Gloria Lee Wheeler prayers for health of family. Prayers for Anna and Michael Bickel. Many years to Fr. Basil Stroyen and Elizabeth Whitaker who are celebrating birthdays this month.

Irene Weinacker in memory of brother John Patnychuk who died February 2, 2000. Olga Warhol in memory of brother, **Dr. Michael Ressetar. Fr. Gregory Lewis** in memory of George Washin. Helen Cudlic in memory of husband George and daughter Nancy. Mary Derkasch in memory of husband William. Boris Borichevsky is sponsoring the packet Pal Plan in his parish in memory of his father **V. Rev. Vladimir Borichevsky.** Steve and Lenora Evancho in memory of John and Anna Sulin, George and Helen Evancho and newly-departed **Andy Grisak.** Prayers for health of Claudia Sulin, Julia Grisak, Fr. Basil and Matushka Nina Stroyen, Fr. Paul and Matushka Mary **Shafran.** Nicholas and Vera Blonsky in memory of Anna and John Doranda, V. Rev. Basil and Matushka Elena Blonsky. Most Rev. John and Matushka Anna Gratson, Steve, Walter and Alice, William and Mary Gambal. Mary Ardan in memory of her sister Anna. **Andrew Tus** in memory of his brother **John S. Tus** who died in February 2000.



I am amazed at how many men read this column and try the recipes. I appreciate their comments. They ask for more soup recipes. In answer to these requests, I am giving an old traditional recipe for Mushroom Soup. It is good for Lent.

Mushroom Soup for Strict lent

4 medium potatoes	1 small onion
10 cups water	3 Tbls. oil
2 cups mushrooms	2 Tbls. flour

Peel and dice potatoes. Add to water and cook half done. Chop mushrooms and add to potatoes. Cook until potatoes are tender, not mushy. Add grated noodles or 1 cup small soup macaroni or egg barley and cook until tender. Brown onions and flour in oil. Add bit of potato water and mix until smooth. Add to soup kettle. Bring to boil and simmer about 5 minutes, until it looses flour taste. Salt and pepper to taste.

Grated Noodles:

1/2 tsp. salt	1/3 cup water
1 cup flour	

Mix ingredients, add more flour, if necessary, to make a very, very hard dough. Knead well. Grate dough onto floured container. Add to soup.

Mike tested this and said it was the way he remembered his mother making mushroom soup but he sometimes adds a bit of garlic and soy sauce.

LIGHTER MOMENT

One day, the priest rounded the corner of the church when he saw a little boy staring at the memorial monument in the church yard surrounded by flags and fronted by a vase of flowers.

The priest stood silent for a few moments and watched the seven-year-old staring at the momument. So the priest walked up, stood beside the boy and said quietly, "Good morning."

"Good mornng, Father," the boy answered, still staring at the monument. Finally he asked, "What is this?"

The priest answered, "It's a memorial to all the young men and women of the parish who died in the service."

Everything was quiet for a few moments when the little boy's voice barely audible was heard, "Which service, Father, the 9 o'clock or the 10 o'clock?"

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PERIODICAL POSTAGE PAID

Information for understanding Orthodoxy

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WINTER'S GRACE

Have you noticed that the older you grow the more invisible you become? More and more people look through you. A friend wrote: Sometimes I walk around and touch things, smell things, listen to things to make sure I haven't died and turned into a ghost or a spirit or a wisp. Once I even tried to walk through a door to see if I could pass through without opening it."

It's frustrating to an extreme. It makes you want to walk up to the person who seems so totally unaware of your presence and say: "I'm a person standing here in front of you. I'll bet if you listen, I could tell you a lot of stuff you never heard before. I went to college and did much for my church and community."

But you don't do it. You just try to get used to it. It is especially hurtful in your parish, where seldom attention is paid to any advice you give based on experience.

* * * * * *

At one time strewing herbs and grasses underfoot was an accepted part of arrangements for great Holy Days. Herbs such as lavendar and rosemary and leaves from the linden tree were often used for strewing, as they produced a pleasant aroma when crushed. Entering a church building when the floor was strewn with these aromatic greens gave a special meaning to the great day celebrated.

* * * * * *

Live each day so that you will neither be afraid of tomorrow or ashamed of yesterday.

* * * * * *

If men grew physically at the rate they grow spiritually, many of them would spend their lives in a playpen.

Home Bible Reading Schedule

APRIL 2000

1	Mark 2:14-17	17	Prov 19:16-25
2	**Mark 8:34-9:1**	18	Prov 21:3-21
3	Proverbs 11:19-12:6	19	Prov 21:23-22:4
4	Prov 12:8-22	20	Prov 23:15-24:5
5	Prov 12:23-13:9	21	Prov 31:8-31
6	Prov 13:19-14:6	22	John 11:1-45
7	Prov 14:15-26	23	**John 12:1-18**
8	Mark 7:31-37	24	Matt 24:3-35
9	**Mark 9:17-31**	25	Matt 24:36-26:2
10	Prov 14:27-15:4	26	Matt 26:6-16
11	Prov 15:7-19	27	Matt 26:2-27:2
12	Prov 15:20-16:9	28	Matt 27:1-61
13	Prov 16:17-17:17	29	Matt 28:1-20
14	Prov 17:17-18:5	30	**John 1:1-17**
15	Mark 8:27-31		Pascha - Easter
16	**Mark 10:32-45**		

THE BRIDEGROOM COMES AT MIDNIGHT!

On April 23 we celebrate the triumphant entry of our Lord Jesus into Jerusalem. We also receive him in our midst as our true King, Who comes to set us free from the power of death – from estrangement from God, from our neighbor, from our world and from our own selves!

It is a time to rejoice and to praise God together – a time of light and glory. But it is also a time to reflect and ponder – and to prepare ourselves for the tests that are coming to us to strengthen our joy and give a sure foundation for our triumph.

We are reminded that after His triumphant entry into Jerusalem Jesus was arrested, condemned, tortured and crucified. This was such an arduous experience that it defies description – and yet it was also His **way to victory and triumph!**

Are we looking for a way to triumph over our trials and tribulations? Then let us accept to endure sufferings! Let's prepare …elves for this! The Bridegroom arrives at **midnight**, just as Jesus said in His parable about the ten virgins (Mt. 25:1-13). Let us watch for Him!

We must not let ourselves be overcome – not even by the most difficult of trials. Let's remember the One Who won His victory by the things He endured. Let us prepare for the victory that comes in the darkness of nights of sorrow and doubts. Let's meet the Bridegroom who comes in victory!

Fr. George Kutash, Ph.D.

HISTORICAL MEETING

The Orthodox were the first major religious festivities in the Holy Land to honor the millennial year of the Birth of Jesus. Services were held in the 4th century church of the Nativity in Bethlehem on Christmas, according to the Julian Calendar, January 7. There were 15 Orthodox Patriarchs present. They were accompanied to the Holy Land by their countries' leaders and planeloads of pilgrims.

This was the first time that Patriarch Bartholomew and Patriarch Alexei II have served together.

Besides the services and usual diplomatic dinners, etc., the Patriarchs held several business sessions which were closed. It is believed that one of the things discussed was the role of Ecumenical Patriarch Bartholomew whose efforts to consolidate power have been denounced as "neo-papism."

FUNDS

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